Sketch of Marquesian character

It has been well & truly said "the study of mankind is man: for it is only by studying the character of man as exhibited in various climates, circumstances, & conditions, & affected by the various influences which tend to modify it, that we can arrive at a correct knowledge of our species, and adopt those measures which shall ameliorate their condition. But it must be peculiarly interesting to the philosophic as well as the philanthropic mind, to contemplate the character of a people in a perfect state of nature - a people who have never felt the moulding influence of education, or the elevating influence of christianity. Such a character is briefly exhibited in the following sketch, which was not written for publication, but merely to answer a private end -

The Marquesian character may be contemplated in a twofold aspect - natural & moral

In natural endowment those islanders will bear a comparison well with any other tribe or nation of the great Polynesian family. In the size of their bodies, they do not differ materially from the common clap of people among the Tahitians New Zelanders or Hawaiians, but in the regularity

of their bodily proportions, in symetry of form & beauty of features (aside from the effect tatauing, which gives them an exceedingly savage & often frightful appearence) they greatly excel. This is especially true of the females, many of whom are exceedingly handsome, both in form & feature: But their faces are not stained as are those of the men. That egregious corpulency which often renders the Hawaiian such a grotesque & unwieldy being is by no means common among the Marquesians. Their frames are more delicate, not uncommonly large, nor fleshy: Their feature more sharp & prepossessing, the expression of the eye keen and often brilliant, and on the whole they are a more nimble & active people than either of the nations above mentioned. The whole form is cast into a somewhat lighter mould.

But little destinction in rank & importance exists between chiefs & common people, so that wide difference in point of corporeal stature & demeanor observable in other parts of Polynesia, is entirely wanting among the people of whom we now speak. Living as they mostly do, in deep forest of the bread fruit & cocoanut, where there is a perpetual moisture as well as seclusion from the rays of the sun, and being in the habit moreover of using artificial means for whitening the skin, the complexion of both males & females is much fairer than that of any

of their neighbours in in the Pacific - But what adds much also to the superiority of their appearance over that of their neighbours is a greater degree of cleanliness in their habits, persons & modes of living -

Never having been in bondage to any one, independence is natural to the Marquesian - He knows nothing of servitude or subordination & acknowledges no superior - This is one of the first things noticed by those who visit their shores - I have often seen a common naked native climb up the side of a ship & tread her deck & treat the captain and all on board with an air of as great importance as though the ship with all her cargo were consigned to him - This trait of character manifests itself also when any point of their superstitious creed, or any of their wicked customs are assailed. They will stand up in their own defence & maintain their ground with as much zeal & confidence as the sons of the "celestial empire" ever maintained the absurdities of Budhism - More than once were we interrupted in the midst of an attempt at preaching in their language by such expressions as these. Kikino: tivana: Kikino to outou Atua: Motaki matou, & such like. That is, bad: a lie; bad is your God: true are good" - and these expressions accompanied with severe

grimaces, & other mark of contempt quite as sig-
-nificant as words. We have only to add on this head
of the subject that Marquesians are not by any means
destitute of kind feelings, neither are they backward in
the duties of hospitality to a stranger. They will give
him the best they have of both food & lodging & show
an attachment he formed, a man will not forsake
his friend when dangers threaten.

In point of moral ~~know~~ islanders must be class
with the very lowest of our species. I feel at a loss
the moment I attempt to describe their moral con-
-dition; Nothing that I ever beheld in the shape
of human depravity in other part of the world
will compare for a moment with their shameful
& shameless iniquities. The description which the
Apostle of the Gentiles gave of their morals, glowing
as it is, is not too much so, to apply in its full extent
to the Marquesians. I am not sure are indeed that
one loathesome sin alluded to by the Apostle
where he says, "also the men leaving the natural
use of the women, burned in their lusts one toward
another" has ever been practiced among them:
they themselves deny that it has, but that they are
filled with all unrighteousness, fornication,
wickedness, covetousness, maliciousness, envy,
murder, debate, deceit, malignity, and that they
are whisperers, backbiters, haters of God, despiteful
proud, boasters, inventors of evil things, disobedient

to parents, covenant breakers, implacable, unmerciful: And that the works of the flesh such as adultery, fornication, uncleanness, lasciviousness: idolatry, witchcraft, hatred, variance, emulations, wrath, strife seditions, envyings, murders & such like, are not only practiced by them daily but are sweet to their taste as the food they eat. We have had during a residence of more than eight months among them, but too many occasions to witness. Even all this does not give you an adequate idea of their morals. They can kill & devour each other like wild beasts, & yet think they are doing "God service". The dark features just specified are not all equally prominent, neither are some of them more so than among wicked men in civilized lands, but others & those most abhorrent are as continually visible in their moral character as the fish, fowls, & creeping things drawn in dark figures, upon their naked bodies. One hours unrestrained intercourse with them is sufficient to satisfy any one, that he is in a land & among a people where virtue, shame, or chastity dwell not, - where the dreadful fruits of mans apostacy are strewed in every path.

One of the first things that will annoy a person of good

morals on landing upon their shores is their unbri-
-dled licentiousness- This disgusting vice will salute
him wherever he goes without any reserve, and
until he is known as a tapu man, will annoy
him wherever he stops. The scenes of licentiousness
exhibited in our presence and even in our house
were too shocking even to be described by pen or tongue
It is a common practice for husbands to convey their
wives & brothers their sisters on board ships for licen-
-tious purposes, and that the women may not be
under necessity of going ashore for refreshment while
the ship is in the harbour, their husbands & friends
will carry it to them daily- This vile custome has
its origin in avarice it is true, but it shows the ut-
depravity of those who practice it.

Such being their ~~conversation~~ conduct it may
be easily infered what must be their conversation
Here again delicacy forbids detail- I cannot allow
my mind to recur for a moment to many con-
-versations, I have heard, with emotions of disgust
& pain. Language the most obscene & polluted imag-
-inable is dealt out freely on all occasions and
in all companies, alike by males & females- Such
is the filthiness of their conversation that we have
more than once been compelled by our feelings to
retire from the company with shame & disgust, groan-
ing within ourselves- The strong language of the

Psalmist used in reference to the heathen in his
in his time, has often been brought to mind by what
our ears have heard. "There is no faithfulness in their
mouth: their inward part is very wickedness; their
throat is an open sepulchre: they flatter with their
tongue". The tongue is an unruly evil, full of deadly
poison in any country; What then must the it's range
of mischief where no restraint of any kind is laid
upon it? It does seem indeed as though it were set
on fire of hell: It pours forth continually, slander
lies, flattery, abuse, & the like, in just such forms
& measures as any occasion or impulse may
dictate.

The Marquesian character is also deeply stained
with avarice as mean & low as can be imagined. This
it is that forms the basis & gives the shape to their in-
tercourse not only among themselves, but with foreign-
ers & renders them so troublesome to all who have
dealings with them. They will use falsity, flattery
threats, promises, fair means or foul, with equal
readiness in order to obtain a little property. Avarice
is also what leads them to commit so many depreda-
tions on ships visiting their shores. They will do any
thing in their power, right or wrong, for the sake of
a dollars worth of property. Fear is the only restraint.

They are also very superstitious. They cherish
a superstitious regard to certain things of almost

every kind, both animate & inanimate & this is the source of their greatest anxieties & most dis-
-treping fears, as well as of many of their vices and
cruelties. If a woman happens to tread on a
leaf, a bit of grass, or a stick of wood, that was
carried on the shoulders of a man, or should any
one by mistake eat a bit of a sandy pig or a fowl
they are at once filled with terror: Or when any of
their soothsayers or prophets die, they are supposed
to be deified & human sacrifices must be offer-
-ed if not eaten; Hence their wars & pilfarings in
order to obtain victims for sacrifice.

Ghosts, apparitions, and such like occupy many
of their thoughts & are the object of their constant
terror. While walking with an old chief one day, I
observed a large tract of fine land towards the
mountains wholely uninhabited & asked him the
reason, he replied, there are so many ghosts there
no body will live there". It may be observed how-
-ever that some are much more superstitious than
others. We have seen some who did not fear a taboo
any more than we did, provided they could violate
it secretly.

The next trait we shall notice is an entire disregard
for truth or obligation. They value neither a single
hair. This is as prominent & to one living among them
a troublesome a trait as any other. Among themselves

lee him encountering dangers upon the land & the sea - dangers among the heathen & dangers among false brethren; lee him fully aware that bonds & imprisonments awaited him in every city, and how did all this affect him? Did they cause him to shrink back? With a moral courage unequaled since his day, he could declare "none of these things move me". And now Brethren, you are seeking the same office wh. Paul bore, and ought you not to possess a like courageous spirit. But look higher than Paul; look at Jesus the author & finisher of our faith, as an example of self-denial & moral courage. The history of his mission to our world is a history of toil privation & suffering! Of what missionary can it be said, that the foxes have holes & the birds of the air have nests, but he has not where to lay his head. But did our divine Lord shrink back from these hardships & exposures? No, he gave himself fully for us all, & should not we in like manner, if we are his followers, his ministers, give ourselves for our brethren, that they may be saved.

But why should any one shrink from the trials of a missionary life? It is not to be denied that they are often severe, but are there no pleasures mingled with them? Is it all a cup of bitterness? I tell you, nay, it is not. The devoted missionary is a happy, & if successful Christ-happy-

6. Do any think there is heathenism enough at home without going abroad? It is certainly true that there are wicked men enough & men wicked enough in the city of New York alone, to enlist the effort & prayers of all the Christians in the land, but then they are wicked in the midst of the means of grace. They know the way to heaven but will not walk in it. But the heathen are not only without God, but without a knowledge of him, or his beloved Son; The manna has never fallen around them, as it has around sinners in the U. S. & how can they live? It may be gratifying, if not profitable for some to read a brief sketch of Marquesian character which accompanies this letter. It was written shortly after my return from the Marquesas Islands in 1834, & in describing the character of those islanders, I can truly say, "I speak the thing that I do know & testify to what I have seen" - As all heathen character is essentially the same, this may help to determine the question whether the heathen at home need the Gospel as much as the heathen abroad.

7. Does any one stay at home because his talents are of too high an order to throw away among degraded heathen? But no, I will not offend your sense of propriety by prefacing such a question. Though such absurd notions no doubt have ~~at least~~ taken possession of the minds of some, who think more highly of themselves than they ought to think, no enlightened & candid individual who possesses the mind of Christ, can give way for a moment to such a sentiment. Where in all the world can

a man have wider scope for the all that constitutes either greatness or goodness of mind & heart, than in planning, managing, & carrying forward means for the conversion of men schooled, disciplined, enchained in error & sin? Had a man the talents of Gabriel he would find more than use for them all on the broad platform of heathen missions. As the new settler who goes first into the forest, every thing is to be done by him, from the falling of the first tree, till all around him is changed to the appearance of comfort order & civilization. So it is with a missionary to the heathen. He has every thing to do, & every thing to manage until society is broken down & built up again on the principles of christianity.

But, Brethren, I cannot pursue these inquiries further at present, though many more suggest themselves to my mind. What I have written is intended for yourselves exclusively, & all I wish is to press the inquiry upon your minds why it is that the proportion of young men who are ordained to the Gospel ministry, & go to the heathen is so very small? Why is it? God has thrown open the heathen world & of late has as it were brought the ends of the earth together. The fields are white unto the harvest in every direction but there are few, very few reapers. It must be clear to your minds that there is guilt, guilt resting somewhere in this thing, and as matters stand at present, the great guilt must fall on ministers

all things else seem to be ready, but ministers are not ready. One finds this excuse & another that, while another does not even seek an excuse, but almost with one consent they conclude to disobey Christ & stay at home. Tell me, Brethren, is not the whole difficulty bound up in this one thing — Selfishness? Self must be consulted, provided for, indulged, flattered, exalted first, then the Saviour & the heathen — his inheritance may come next. This same selfishness, which is entirely incompatable with an enlarged & pure benevolence, reigns to such an extent in the heart of ministers & churches that their moral powers are greatly weakened if not entirely destroyed, and they cannot put forth those mighty energies which the condition of the world requires. It is this also which stops the ears of Theo. students, when our Boards call for them to go to the heathen. Brethren we all need more holiness, more of the likeness of Christ more of the spirit of Paul, more charity, benevolence enterprise.

Excuse my plainness of speech. I write with a heart full of love to you all, & if any of you will come out here & help us, I will pledge my word to grasp his hand with as much affection as my heart is capable of. I would say to you all in a word, if you desire the churches to come up to this work, & the heathen to be converted, go, go, go yourselves into the field. We have room for 15 or 20 more in these islands who may have as fair a prospect of doing good as he can have in any part of the world.

Please present my cordial & affectionate salutations to your Professors & believe me your

affectionate Bro. in Christ

Richd Armstrong

Sandwich Islands
Island of Oahu
May. 12. 1836

To the Society of Inquiry on Missions

Dear Brethren

One of the last pledges I gave on leaving my beloved Alma Mater, was to write your Society of Inquiry on Missions, after my arrival on these shores. This, it was my fixed intention to do at the time, but to my own surprise & shame, I have never until this moment sat down to redeem this pledge. Some excuse however, for this ~~seeming neglect~~ apparent remissness, may be found in the fact that we have as a mission kept up for several years a general correspondence with your Society, and also in that so much has been published in regard to our missions as to render more unnecessary. But for the last few days the cause of missions to the heathen has pressed with peculiar weight upon my mind. The pitiful condition of the Pagan world, the apathy of the churches at home & the backwardness of ministers & those who are seeking the ministry to engage in the work, seem to call for exertion on the part of all who desire the coming of Christ Kingdom. Indeed I am not conscious of having ever felt a more

deep sense of the overwhelming magnitude of this work & the importance of speedy & powerful exertion on the part of the churches to urge it on. But what so-
-licits most of all to set my pen in motion at this time is an item of news contained in a letter just received from the Miss's rooms, Boston, which is as follows. "Alas what shall we do for men? We greatly need as many as fifty ordained missionaries, to say nothing of schoolmasters, to send forth to various fields this very autumn & we have not more than five or six!! This is to us a most discouraging statement. After all the revivals with which our beloved land has been favoured within the past five years, and the conse-
-quent increase of candidates for the ministry in our Seminaries; And after all that has been said of the great increase of interest in missions, has it come to this? Is this the fruit? Fifty are called for. The means provided for sending & sustaining them, & only five or six ready to go!! Is it any wonder our beloved Secretary prefaces his statement with "Alas"?

Now it is quite possible, Brethren, that before this reaches you, the state of things in regard to men will have been entirely changed: A great multitude may have risen up & responded to the call, "Here am I, send me"; and the hearts of all who love the heathen may be made to rejoice in the tidings: But I must con-
-fess that I have not faith enough, to anticipate such

a result with much confidence. Indeed the windows of heaven are opened & our Theological Seminaries filled with the Holy Ghost. Supposing therefore that a deficiency may in suitable men for missionary service may still exist to the great embarrassment of our Miss'y Boards, & the discouragement of those who are already in the field, as well as the eternal loss of the heathen. I beg leave with all frankness & brotherly love to suggest to your minds the following inquiry: What is the cause of this lamentable deficiency in men suitable & willing to go to the heathen? Why have not more gone from Princeton, & Andover and other Seminaries to tell the heathen, the way to be saved? And why are not more preparing to go?

For the sake of precision, allow me to ask

1. Is it for want of funds to sustain Miss'y operations in foreign lands? Letter from our Secretary have repeatedly assured us of late, that there is no want of funds. It is said that "the Churches are even going before their missionaries" — are willing to do more than we call upon them to do in the way of contributing funds, and we are authorized to "enlarge our plans and operations to any extent, the good of the cause requires, for the Churches will bear us out". It is not then the want of funds that keeps ministers at home. But men, men, men are wanting —

Now, Brethren, how does this strike your minds? How does it affect your hearts, to reflect that the churches are before their ministers — the soldiers are before their captain in this blessed warfare? The heathen are crowding the gates of death in untold multitudes, & the Churches are ready to send & sustain those who will go & rescue them, but there are almost none willing to go. Could Paul have endured such a reflection — & sat down near his own quiet home, where he could have had a larger scope for his learning, or laboured with less hardship than he could abroad among the heathen? Would not such a reflection been like a coal of fire in his bosom, so long as he refused to fly to the relief of those who knew not God, but who were entitled by promise to all the riches of his grace? But

2. Is the deficiency in men to go abroad owing to the paramount claims of our own beloved land? Will any one, can any one take this ground at this late hour? Far be it from me to say ought against the claims of the South & West. Let them have their full force, & be satisfied with all possible speed. It gives us unfeigned pleasure to learn that some men of our venerable Doctors, have gone forth in advanced life to fight the battles of the West. Would it not be well also if some of them would come out to the Sandwich Islands, or go to heathen Africa? But the poor heathen alas, for them, their claims must come in last of all their numbers & condition to the contrary notwithstanding

But collect before you the catalogues of all the orthodox Theo. Seminaries in the land: count the names of those who have gone to the heathen & those who have not, and say have the heathen had their proportion? Have they had any thing like it? Were every American soul made to ballance a thousand heathen, would they still have their due? No they would not. But the command of Christ makes the claims of all the world equal, and every benevolent heart will beat in exact unison with that command. How then does this disproportion appear & what can be the cause of it? So long as they have not a hundred fold larger share of those who bear the sacred office: whose duty it is to proclaim the words of eternal life are they not in fact defrauded of the provisions which God has made for them in the gospel of his Son? And upon whom shall the fraud be charged? Manifestly upon Ministers in the present state of things, for they are all that is lacking to carry on the work. Upon them must fasten the guilt of keeping & giving to others what God intended for the heathen. If Paul was a debtor to both Jews & Gentiles, how much more are we debtors to the Gentiles, who are Gentiles ourselves? Let us then pay our debts.

3. Is the deficiency owing to the want of those peculiar qualifications - mental & moral, which are deemed necessary for missionary service? What are those qualifications so peculiarly necessary for a missionary? That there are certain disqualifications in some in

dividual for this work, there can be no question: here for instance as bodily infirmity, strong predisposition to certain deseases, a melancholy habit, or an envious & unhappy temper, but after living four years on heathen ground, I am satisfied that the number of those who are calculated to be useful at home & not among the heathen is very small. In all ordinary cases a man who would be successful minister at home would be equally so abroad. Though there is a diversity of gift, there is also a diversity of stations and employments in miss. work so that whatever may be the talents of an individual, great or small, he can easily find a station level to his capacity, if his heart is in the work. Only let him possess an humble heart & a willingness to do what he can & he will very quickly find his place. But I cannot conceal my suspicions that many excuse themselves on this ground from going to the heathen, who hesitate not to take stations requiring vastly higher qualifications than are necessary for a useful missionary.

But supposing it true that a great many more than there really are, were not qualified for some cause or other for missionaries to the heathen, would this account for the astounding fact, that where only fifty are demanded the churches ready to send them & sustain them only five are ready to go? And what are fifty, in comparison to what are really needed for the whole heathen world? Let those then who would refuse to go, on account of their low qualifications, think well of it, lest they practice a

deception upon themselves, & defraud the heathen of their due.

4. Do connections — friends, stand in the way? That some may be justified in remaining at home on account of connections — poor & aged parents, dependant brothers & sisters &c, I readily grant, but that the number should be such as materially to affect the interest of mission, I think, cannot be shown — But the difficulty is Brethren, that the mind is prepossessed in favor of remaining at home, & is therefore very easily bound by the cords of filial affection. Where one is strongly resolved, as were those Pierce, Newell, & Judson, to let no insurmountable obstacle prevent his going to the heathen, all these trifling hindrances which keep back so many, would burst away from them, as did the withs from Sampson But where the mind is only half resolved, & the heart in love with father & mother, brother & sister, more than with the Saviour, it is hard to get free. Flesh & blood get an easy ascendancy, and conscience is appeased by an offering of filial duty.

5. Are any intimidated by the hardships, privations & toils of the missionary life? — or the discouragements which lie in the way? What; is this question to be settled by motives of ease, or self indulgence! or should discouragement, appal us when God commands to go forward? If so then you will not only be justified in remaining at home, but on the same principles all the

missionaries in foreign lands would be justified in returning to the bosoms of our friends, there to drink in until we die of those pure streams of pleasure wh. flow around the homes of our childhood. Would we not? How then would you & the churches feel to see us all landing upon our native shores, saying "the work is too hard, the privations are too great, & we met with many discouragements. What would you & the world say of us? Would not all say & say truly that we had acted a weak, cowardly & dishonourable part & were unworthy the confidence of the churches. But I cannot see why the same condemnation should not fall upon any of you who are called & refuse to go to the heathen from the same selfish motives.

Where is the precept or example recorded in the Bible, that would for a moment justify such a course? They are not to be found. Doctrines, precepts & examples unite in urging us to diffuse abroad through all the earth the blessings of religion until they that gather much shall have nothing over & they that gather little shall have no lack, in the face of all dangers & obstacles. Look at the lives of the Apostles. Were they intimidated by hardships & exposures? Single out from among them, the missionary to the heathen. See him contending with beasts at Ephesus

it is not even regarded as disreputable or in any sense improper, either to depart from the truth or violate obligation at will, however sacred it may be, especially when any thing is to be gained or any desire gratified by so doing - To one unaccustomed to heathen character it is almost incredible to what a pitch or rather depth of recklessness those islanders have arrived in this respect - They will sit & tell lies & nothing but lies by the hour, merely as it would seem for the sake of telling them - without any reason except the diabolical gratification it affords them - You may enter into a contract with them in the most earnest & solemn manner - all conditions well understood & yet no more regard paid to it, than to a puff of air - Their dishonesty in every sort of dealing is but too well known to all who have had any considerable intercourse with them & their thievishness is only bounded by their abilities -

In one respect, however, I think they may be in a good degree trusted - Make an individual your confident, then commit any article of property to his care & he will be found faithful - Only let him feel that you regard him as your friend & he will not be likely to be unfaithful - I have never experienced more kindness or witnessed greater faithfulness than I did in a Marquesian who accompanied me on a short but dangerous ~~tour~~ excursion over his

native mountains, and on the same tour in a boat out at sea. We were in considerable danger both on the mountains, while climbing rugged precipices & in a shattered old boat out from the shore: But the native lost sight of his own danger & comfort entirely, & his whole concern seemed to be for my safety. He took charge of all my little baggage & lost none of it & what I did not expect was the lamentations he uttered for Mrs Armstrong in case I should be drowned. I shall never cease to feel grateful to that savage, though afterwards he stole many things from me

In common with other tribes in the Pacific the Marquesians are excessively addicted to indolence Industry not regarded as a virtue, but rather as reproach, & they use every means in their power to avoid labour. The amount of labour performed by any given number of Marquesians in a given time, is much less than that performed by the same number of Tahitians or Hawaians in the same time And this is not because these are more industrious than those, but because the necessity of labour as the M. Is. is much less than on the Society or Sandwich Islands. So abundant are the spontaneous productions (the breadfruit & cocoanut) of the Marquesian vallies, that the inhabitants are under no necessity of cultivating a foot of land & having no government & no taxes, they are at liberty to live as they

list, so far as the support of the body is concerned. Hence their time is spent in idleness, feasting, sporting, & either fighting or making preparations for war.

The Marquesian character is also marked by fierceness - In this respect they differ widely from most other tribes of the Pacific - When you see a Marquesian under the influence of angry or revengeful feelings strongly excited & under no restraint, you see a Savage complete. A tiger provoked into a fury is scarcely a more fierce & terrible looking creature. His eyes will flash, his mouth will froth, and it is then he shows that his mouth is full of cursing & bitterness, the poison of asps is under his tongue & his feet are swift to shed blood - Yet withal, when danger is near he has no courage, he is ~~at once~~ he becomes tame in a moment, or skulks away secretly growling at the object of his malice

In attempting then to form a correct conception of Marquesian character, you must collect all the various features we have mentioned into one individual. You must suppose him to be a being destitute of all that adorns human nature & destitute of regard for God or man, honour or law, decency or propriety: unaccountably mean in his dealings, ungrateful for favours, filthy in his habits & conversation; cruel to his enemies and treacherous to his friends & withal capable of exhibiting some generous feelings & noble traits of character

I would add here that we have had no recent intelligence from our English Brethren at the Marquesas Is. The last news was rather favourable, but the people are said to be few and scattered as they are on the Washington group. The latest news from the Society & Georgian Islands is quite encouraging - Intemperance, the great curse of those islands has been entirely abolished on some of the islands & greatly checked on them all -

I would add also that the state & prospects of our mission in these Sandwich Is, are as encouraging as they ever were - The whole nation literally lies at our feet ready to be instructed in the things of Christs Kingdom - But we want more men The time has come when we must not only preach, but build academies & colleges & write books for a whole nation The harvest is white, Brethren, but we are too few to gather it - Come over & help us -

Yours aff[y] R. A -

NB - Will any one do me the favour to send me the bound volumes of the Biblical Repertory since the year 1831? I have not seen a number of it since I left the Seminary, much to my regret -

Answered June 1837

D. M. Halliday